



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. The praise (*is*) for Allah, Who [*He*] descended on His *abde<sup>1</sup>* (*slave/submitter/worshipper*) The Book<sup>x</sup> and not made [*He*] for it<sup>x</sup> a crookedness.
2. Forthrightly to warn [*He/he/it<sup>x</sup>*]<sup>2</sup> a severe warfare from *ladon* (*directly/possessively from*) Him; and [*to*] *you bashshero<sup>3</sup>* (*[He] tells pleasant tidings to*) the believers who<sup>r</sup> they<sup>z</sup> work the righteous-works, <sup>w</sup> verily for them (*is*) remuneration *hasanan<sup>4</sup>* (*ultimate meritorious deed*).
3. *Ma'ketheena* (*stayers/remainders they<sup>z</sup> are*) in it<sup>x</sup> forever.
4. And [*to*] warn [*He/he/it<sup>x</sup>*] whom<sup>r</sup> said they:<sup>z</sup> *ittakhatha<sup>5</sup>* (*took and made*) Allah a child.
5. Not for them by it<sup>x</sup> of knowledge and not for their fathers' (*either*); enlarged a word egressing from their mouths; *en* (*not*) say they<sup>z</sup> except a lie.
6. So *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>g</sup> (*are*) *ba'khe'on* (*fagging/exhausting*) your<sup>t</sup> self<sup>w</sup> over their effects/footsteps *en* (*if*) not believed they<sup>z</sup> by this the discourse, regrettfully.
7. Verily We made what (*is*) on the Earth<sup>w</sup> an adornment<sup>w</sup> for it<sup>w</sup> to [*We*] essay them, which (*of*) them (*is*) *absa'no<sup>6</sup>* (*perfecter and beautifuler*) work.
8. And verily We surely (*are*) making what (*is*) on it<sup>w</sup> *ssa'edan* (*sterile-dust/jorozan*) (*barren/lacking vegetation*).
9. Or reckoned you<sup>h</sup> that the cave's companions and the *raqeeme's<sup>7</sup>* (*name of: dog/coded inscription/place*)'s were of Our *Aya'te<sup>w</sup>* (*miracles/signs/proofs*) wonderfully.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ  
الْكِتَابَ وَلَمْ يَجِدْ لَهُ عَوْجًا ﴿١﴾

قَيْمَا لِيَنْذِرَ بِأَسَا شَدِيدًا مِنْ لَدُنْهُ  
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّلِحَاتَ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

مُذَكَّرٌ فِيهِ أَبْدًا ﴿٣﴾  
وَيَنْذِرُ الَّذِينَ قَالُوا آتَنَا  
وَلَدًا ﴿٤﴾

مَا هُمْ بِهِ مِنْ عِلْمٍ وَلَا يَأْبِهُمْ  
كُبُرُتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ  
إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

فَعَلَّاكَ بِنَحْمٍ نَفْسَكَ عَلَىٰ إِثْرِهِمْ  
إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثَ أَسْفًا ﴿٦﴾

إِنَّا جَعَلْنَا مَا عَلَىٰ الْأَرْضِ زِينَةً هَا  
لِنَبْلُوْهُمْ أَيْمَمْ أَحْسَنُ عَمَلاً ﴿٧﴾  
وَإِنَّا لَجَعِلْنَاهُ مَا عَلَيْهَا صَعِيدًا  
جُرْزاً ﴿٨﴾

أَمْ حَسِبَتْ أَنَّ أَصْحَابَ الْكَهْفِ  
وَالْرَّقِيمِ كَانُوا مِنْ ءَايَتِنَا عَجَبًا ﴿٩﴾

<sup>1</sup> The word “*abdehe*” = “His slave,” the denotation of the word “*slave*” is vastly paradoxical with respect to *Allah* vis-à-vis the *humans*. See the Lexicon attached to this Translation for an elaboration.

<sup>2</sup> The *hidden pronoun* in “*يَنْذِرَ*” could refer to *Allah*, the Messenger (SAWS), or the *Book*, i.e. The Qur'an. See *الدر المصورون*, لـ احمد الحلبـي.

<sup>3</sup> The word *you bashshara* = *يُبَشِّرُ* “*bashshara*” has no English equivalent *per se*. So, we resort to transliteration and parenthetical explanation. It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times “*grievous*” tiding could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

<sup>4</sup> The word *absa'no* could mean *احسان* = ultimate-beauty-and-adornment-of-deeds/says).

<sup>5</sup> The word “*اتَّخَذَ*” from “*اتَّخَذَ*” which is “*إِفْتَعَلَ*” for “*الاتَّخَذَ*”, as stated in *بسان العرب*; therefore, “*اتَّخَذَ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere *taking*.

<sup>6</sup> There is no English word for *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>7</sup> There are so many different ideas by various scholars/learned men regarding the word *الرقبي* see *الرقبي* في القرآن, تحقيق صلاح الدين المنجد, القاهرة 1365هـ-1946م. See كتاب اللغات في القرآن, تحقيق كلب بلغة الروم الرقيم could also mean dog= الكلب بلغة الروم

10. *Edh(when/since) the lads lodged/retreated to the cave then said they: "O, our Lord let-give us [You<sup>s</sup>] from ladon (directly and possessively from) You<sup>g</sup> a mercy<sup>w</sup> and let-dispose[You<sup>s</sup>] for us of our matter a rashada (mature-discernment/rational guidance to the right).*

إذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا  
رَبَّنَا إِنَّا مِنْ لَدُنْكَ رَحْمَةً وَهِيَ لَنَا  
مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

11. So We struck on their ears in the cave a number (of) years.<sup>w</sup>

فَضَرَبَنَا عَلَىٰ إِذَا نَهْمَ فِي الْكَهْفِ  
سِيرَ عَدَدًا ﴿١١﴾

12. Afterwards We aroused<sup>8</sup> them, to know [We] which<sup>x</sup> (of) the two parties (is) abssa<sup>d</sup> (more comprehensively reckoning) for what (length had) waited they<sup>z</sup> an amadan (term-limit end).

ثُمَّ بَعَثْنَاهُمْ لِتَعْلَمَ أَئِ الْخَزَنَينِ  
أَحْصَى لِمَا لَبِثُوا أَمْدًا ﴿١٢﴾

13. We narrate on you<sup>g</sup> their *naba'a* (piece-of-significant-and-availing-news) by the right; verily they (were) youths (who) they<sup>z</sup> believed by their Lord and We augmented them a *huda* (divine-guidance).

هُنَّ نَقْصٌ عَلَيْكَ نَبَاهُمْ بِالْحَقِّ  
إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزَدَنَهُمْ  
هُدًى ﴿١٣﴾

14. And We bound on their hearts<sup>10</sup> *edb* (when/since) upped<sup>11</sup> they<sup>z</sup> then they<sup>z</sup> said: our Lord, the Heavens<sup>w</sup> and the Earth's<sup>w</sup> Lord never we invoke of lesser than/without Him an *elahan* (a deity), *laqad* (verily, already and affirmatively) said we then *shattatta* (excessiveness).

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذَا قَامُوا فَقَالُوا  
رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنَّ  
نَدْعُوا مِنْ دُونِهِ إِلَيْهَا لَقَدْ قُلْنَا  
إِذَا شَطَطْنَا ﴿١٤﴾

15. These, our people *ittakhatho*<sup>12</sup> (took and made they<sup>z</sup>) of lesser than/without Him *aalehatan* (deities); *lawla* (why have not) they<sup>z</sup> come on them by an authority evident; so who<sup>a</sup> (is) wronger<sup>13</sup> than who<sup>p</sup> *iftra* ([he] crafted a lie for fraudulent end) on Allah an untruth.

هُؤُلَاءِ قَوْمًا أَخْدُنَا مِنْ دُونِهِ  
إِلَهَةٌ لَوْلَا يَأْتُونَ عَلَيْهِمْ  
بِسُلْطَنٍ بَيْنَ فَمَنْ أَظْلَمُ مِمْنَ  
أَفْرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

16. And *edb* (when/since) secluded you<sup>c</sup> (from) them and what they<sup>z</sup> worship except Allah then let-lodge-/retreat you<sup>z</sup> to the cave; (*in it<sup>x</sup>*) spreads for you<sup>b</sup> your<sup>n</sup> Lord of His mercy;<sup>w</sup> and disposes [He] for you<sup>b</sup> of your<sup>n</sup> matter a facility.

وَإِذَا اغْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ  
إِلَّا اللَّهُ فَأَوْرَا إِلَى الْكَهْفِ يَنْشِرُ لَكُمْ  
رِيْكُمْ مِنْ رَحْمَتِهِ وَيُهَمِّ لِكُمْ مِنْ  
أَمْرِكُ مَرْفَقًا ﴿١٦﴾

17. And [you<sup>s</sup>] see the sun<sup>w</sup> *edha* (when/if) [it<sup>w</sup>] rose<sup>w</sup> *tazawa-zro* ([it<sup>w</sup>] cants<sup>w</sup>) *a'n* (off) their cave *thata* (that which is) the right and *edha* set<sup>w</sup> *taq'redhohum* ([it<sup>w</sup>] traverses them transitionally) *thata* the left while they (were) in an orifice<sup>w</sup> of it;<sup>x</sup> *tha'leka* (afar-that-it/that)<sup>x</sup> (is) of Allah's *Aya'te*<sup>w</sup> (miracles/signs/proofs); whomever Allah *yahdey* (divinely-guides) then surely he (is) the *muhtadey*<sup>14</sup> (he who became divinely-guided) and whomever

\* وَتَرَى الشَّمْسَ إِذَا طَلَعَ تَزَوَّدُ  
عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا  
غَرَبَتْ تَقْرُضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ  
فِي فَجَوَةٍ مِنْهُ ذَلِكَ مِنْ ءَايَاتِ اللَّهِ  
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهَتَّدُ وَمَنْ

<sup>8</sup> The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and missioned.

<sup>9</sup> The word “أَحْصَى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See the *bصائر*. See  *فعل ماض رباعي* “أَفْعَلَ التَّفْضِيل” could be intensive verb “أَحْصَى” or it could be “أَحْصَى” see *الدر المصنون*, لـ *احمد الحلبـي*

<sup>10</sup> The expression “We bound on their hearts,” is figurative Arabic tongue expression meaning: gave them patience and strengthened their resolve.

<sup>11</sup> There is a distinction between “قام” = “upped” = “got up or rose” (in its intransitive sense, and “stood” = “وقف” = “وقف”)

<sup>12</sup> The word “أَتَذَّدَ” from “الاتخاذ” which is “افتعال” see footnote 3032 above.

<sup>13</sup> See the Lexicon attached to this Translation for “فَاعِلُ الظَّلَمِ” = “injustice-doer” and “أَظْلَمُ” = “wronger.”

<sup>14</sup> See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

[He] misleads surely never [you<sup>s</sup>] find for him a *wa'leyan* (*guardian/ally*) *murshedan* (*mature-discerner-rational guider to the right*).

يُضْلِلُ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

وَ

وَخَسِبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ  
وَنَقْلِبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَاءِ.  
وَكَلِبُهُمْ بَسْطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوْ  
أَطْلَعْتَ عَلَيْهِمْ لَوْلَيْتَ مِنْهُمْ فَرَارًا  
وَلَمْ يَلْتَ مِنْهُمْ رُعَا

وَكَذَلِكَ بَعْثَنَهُمْ لِيَتَسَاءَلُوا

بَيْنَهُمْ قَالَ قَابِلٌ مِنْهُمْ كَمْ لِبَثَثْمَ  
قَالُوا لِبَثَثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ  
قَالُوا إِنَّكُمْ أَعْلَمُ بِمَا لِبَثَثْمَ فَأَبَغَثُوا  
أَحَدَكُمْ بِوَرْقَكُمْ هَذِهِ إِلَى  
الْمَدِينَةِ فَلَيَنْظِرْ أَهْلَهَا أَزْكَى طَعَامًا  
فَلِيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلَيَتَطَافَّ وَلَا  
يُشَرِّنْ بِكُمْ أَحَدًا

وَكَذَلِكَ أَعْتَرَنَا عَلَيْهِمْ لِيَعْلَمُوا

إِنَّمَا إِنْ يَظْهِرُوا عَلَيْكُمْ بِرِجْمُوكُمْ أَوْ  
يُعِيدُونَكُمْ فِي مِلَيْهِمْ وَلَنْ تُفْلِحُوا  
إِذَا أَبْدَأُ

وَكَذَلِكَ أَعْتَرَنَا عَلَيْهِمْ لِيَعْلَمُوا  
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا  
رَبَّ فِيهَا إِذَا يَتَنَزَّلُونَ بَيْنَهُمْ  
أَمْرُهُمْ فَقَالُوا أَبْتُوا عَلَيْهِمْ بُنْيَنَا  
رَبِّهِمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ

18. And reckon them [you<sup>s</sup>] *ayqadhan*<sup>15</sup> (*in arousal he-they-/ not-sleepers he-they*) while they (were) *rogoodon*<sup>16</sup> (*short time joyous sleepers he-they/ nappers he-they*); and We transpose them awhile *thata* (*that which is*) the right and awhile *thata* the left and their dog (is) *basetton* (*stretching-/ spreading*) his forelegs by the *wasseyd*<sup>17</sup> (*courtyard-/ threshold/care*); had cognized<sup>18</sup> you<sup>h</sup> over them surely (*would have*) fled/diverged you<sup>h</sup> from them fleetly and surely (*would have been*) filled you<sup>h</sup> of them horror.

19. And like *tha'leka* (*afar-that-it/ that*) <sup>x</sup> We aroused<sup>19</sup> them to mutually query they<sup>z</sup> among them; said a sayer of them: how-long<sup>20</sup> waited you; <sup>c</sup> said they: <sup>z</sup> we waited a day or some (*of*) a day; they<sup>z</sup> said: your<sup>n</sup> Lord (is) knowinger by what tarried you; <sup>c</sup> so let mission<sup>21</sup> you <sup>z</sup> an *ahada*<sup>22</sup> (*lone/ any-one of*) you <sup>b</sup> by your<sup>n</sup> silver (*coin*) this<sup>w</sup> to the city<sup>w</sup> then let look [he] which<sup>u</sup> it<sup>w</sup> (is) *az'ka* (*more befitting*) a *tta'aaman*<sup>x</sup> (*wheat-/ edible/ food-grains*)<sup>x</sup> then let come [he] (*to*) you <sup>b</sup> by a *rez'qen*<sup>x</sup> (*provision/ victuals for sustenance*)<sup>x</sup> of it<sup>x</sup> and let *yatallatfa*<sup>23</sup> ([he] *be:fine/ subtle/ gentle*) and let not assuredly perceive by you<sup>b</sup> *ahadan* (*lone/ any-one*).

20. Verily they *en*(*jf*) transcend/observe they<sup>z</sup> over you<sup>b</sup> (*would*) stone<sup>24</sup> you<sup>b</sup> they<sup>z</sup> or return you<sup>b</sup> they<sup>z</sup> into their sect<sup>w</sup>/faith<sup>w</sup> and never thrive you<sup>z</sup> then ever.

21. And like *tha'leka* (*afar-that-it/ that*) <sup>x</sup> We (*caused to*) stumble<sup>25</sup> on them to know they<sup>z</sup> that Allah's promise (is) right; and that The Hour<sup>w</sup> (*there is*) no suspicion in it; <sup>w</sup> *edh* (*when/ since*) they<sup>z</sup> mutually altercate among them their matter then they<sup>z</sup> said: let-build you<sup>z</sup> on them a *bon'yanan*<sup>x</sup> (*fixed-and-aggrandized build*) <sup>x</sup> their

<sup>15</sup> The word “أَيْقَاظًا” is *masculine, plural subjective noun*, with no English equivalent, meaning not sleepers.

<sup>16</sup> The word “*rogood*=“رُقُود” is a *masculine, plural subjective noun*, based on “رُقد” which is different than “نَامٌ” or “هُجُّ,” as “رُقد” means: had a *short time but joyous sleep*. So “*rogood*=“رُقُود” means they that are *short time but joyous sleepers or nappers*. Although their “rest” or “napping” period was over three hundred years, *that seemed to them “a day or a part of a day.”* So, in *terms of time in death* that period is not even *tiny but nothing*. See الراغب.

<sup>17</sup> The word “*waseyd*=“الْوَصِيدِ” bears many meanings, among them: the *court yard*, the *threshold*, or the *cave itself*.

<sup>18</sup> The word “وقف على الأمر و علمه” = “أطْلَعَ” that is cognized (certain matter), See الهداي.

<sup>19</sup> The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awakened, and missioned*.

<sup>20</sup> The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

<sup>21</sup> See footnote 19 above regarding بعث.

<sup>22</sup> See the Lexicon attached to this Translation regarding أحد.

<sup>23</sup>The word بُنْتَطَ = بِنْتَطَ and in concrete (material) terms means: *fine* and in abstract terms it could mean *subtle* or *gentle* or both. See البصائر. I know of no English word which simultaneously denotes: *fineness, subtlety, and gentleness*. Hence, the only available resort is *transliteration and parenthetical explanation*.

<sup>24</sup> The word “يرجمونكُم” in “يرجم” is the *derivative* of “رجم,” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, and (7) killed.

<sup>25</sup> That is We caused others to *come upon them by chance*. Hence, they came to be known without their demand for that, or without the comers' quest for that. See البصائر.

Lord (*is*) knowinger by them; said they <sup>z</sup> who <sup>r</sup> prevailed on their matter: surely *nattakhethanna*<sup>26</sup> (*we assuredly take and make*) on them a mosque.

غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَخَذُنَّ  
عَلَيْهِمْ مَسْجِدًا ﴿١٧﴾

22. Shall say they:<sup>z</sup>a three,their fourth (*is*) their dog; and they<sup>z</sup>say: a five,their sixth(*is*)their dog, conjecturably by the invisible; and they<sup>z</sup> say: a seven and their eighth (*is*) their dog; let-say [*you<sup>s</sup>*]: my Lord (*is*) knowinger by their *edda'te* (*small: number/ count/- total*), know them not except a few; so let-not dubitate[*you<sup>s</sup>*]in them except an apparent dubitation<sup>27</sup> and let-not *tastaftey* (*you<sup>h</sup> seek the situationally apt and wise opinion*)in them of them an *ahadan*<sup>28</sup> (*lone/ any-one*).

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ  
وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ  
رَّجُلًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ  
وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّ أَعْلَمُ  
بَعْدَهُمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا  
تُمَارِ فِيهِمْ إِلَّا مَرَأَ ظَهِيرًا وَلَا  
تَسْتَفِتْ فِيهِمْ مِنْهُمْ أَحَدًا ﴿١٨﴾

23. And let-not say [*you<sup>s</sup>*] assuredly to a thing: verily I am a doer of *tha'leka*(*afar-that-it/ that*)<sup>x</sup> tomorrow.

وَلَا تَقُولَنَّ لِشَاءِ إِنِّي فَاعِلٌ ذَلِكَ  
غَدَا ﴿١٩﴾

24. Except if Allah wills; and let-remember [*you<sup>s</sup>*] your<sup>t</sup> Lord, if disremembered you<sup>h</sup> and let-say [*you<sup>s</sup>*]: *asa* (*craving a deed beyond one's means that/ may*) (*it*) be that divinely-guides me my Lord to [I] near of this a *rashadan*<sup>29</sup> (*mature-discernment/ rational guidance to the right*).

إِلَّا أَنْ يَشَاءَ اللَّهُ وَإِذْكُرْ رَبِّكَ إِذَا  
نَسِيْتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنَّ نَفْ  
لَأَقْرَبَ مِنْ هَذَا رَشْدًا ﴿٢٠﴾

25. And waited they<sup>z</sup> in their cave three hundred years<sup>w</sup> and *iżdado*<sup>30</sup> (*they<sup>z</sup>further-augmented*) a nine.

وَبَشُّرُوا فِي كَهْفِهِمْ ثَلَاثَ مائَةٍ  
سِنِينَ وَأَزْدَادُوا تِسْعًا ﴿٢١﴾

26. Let-say [*you<sup>s</sup>*]: Allah (*is*) knowinger by what waited they;<sup>z</sup> for Him (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> invisible; let-discern [*You<sup>s</sup>*] by Him and let-sound off<sup>31</sup> [*you<sup>s</sup>*], not for them of lesser than/without Him of a *wa'leyen* (*guardian/ ally*) and not partners [*He*] in His Rule an *ahadan*<sup>32</sup> (*lone/ any-one*).

قُلْ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبٌ  
السَّمَاوَاتِ وَالْأَرْضَ أَبْصِرْ بِهِ  
وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ فَلَىٰ  
وَلَا يُشَرِّكُ فِي حُكْمِهِ أَحَدًا ﴿٢٢﴾

27. And let-recite [*you<sup>s</sup>*] what (*had been*) revealed<sup>33</sup> to you<sup>g</sup> of your<sup>t</sup> Lord's Book; not a substituter for His words and never find [*you<sup>s</sup>*] of lesser than/without Him *multahadan* (*a refuge/ haven*).

وَأَتَلَ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ  
رَبِّكَ لَا مُبَدِّلٌ لِكَلْمَاتِهِ وَلَنْ تَجِدَ  
مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٣﴾

28. And *issbir* (*let-hold on patiently* [*you<sup>s</sup>*]) your<sup>t</sup> self<sup>w</sup> with

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ

<sup>26</sup> The word “**اتَّخَذَ**” from لسان العرب which is “**افتَّعَلَ**” “**الاتَّخَادُ**” “**اتَّخَذَ**” for taking and making something of what was taken. Thus, it is not just the mere *taking*.

<sup>27</sup> The “apparent dubitation” as to say, for example: “but there is no evidence to your contention.”

<sup>28</sup> See the Lexicon attached to this Translation regarding **أَحَدٌ**“**أَحَدٌ**”

<sup>29</sup> See the Lexicon attached to this Translation for this important word.

<sup>30</sup> The word “**تَنْزِدَادٌ**” implies greater intensity, and says it is **أَبْلَغٌ**“**أَبْلَغٌ**” So further is prefixed for this purpose.

<sup>31</sup> The words **أَبْصَرْ**=“**discern**,” i.e. you understand the true character or nature of. And **أَسْمَعْ**=“**sound off**,” means you express your beliefs vigorously. Both **أَبْصَرْ** and **أَسْمَعْ** came in the past tense construct for wonder in a command form context, in order to say: how much “Hearer” is Allah and how much “discerner” is Allah. Clearly the pronoun refers to Allah, “*Him*,” although it is possible that the pronoun could refer to The Qur'an too. But in either case it means nothing is more of a hearer or a discerner than Allah at all. Hence, by what is revealed to you, O, Mohammad: “sound off and see through.”

<sup>32</sup> See the Lexicon attached to this Translation regarding **أَحَدٌ**“**أَحَدٌ**”

<sup>33</sup> The word *reveal* = communicating through superhuman means.

whom<sup>r</sup> invoke they<sup>z</sup> their Lord by the *ghada'tee*  
(dawn-until-sunrise) and the *asheyye*<sup>34</sup> (early night or  
whole night) they<sup>z</sup> want His Face;<sup>35</sup> and let not surpass  
[you<sup>s</sup>] your<sup>t</sup> [both] eyes<sup>w</sup> *a'n* (off) them, wanting [you<sup>s</sup>]  
adornment<sup>w</sup> (*of*) the life<sup>w</sup> (*of*) the world<sup>w</sup> and let-not  
[you<sup>s</sup>] obey whom<sup>r</sup> We (*caused to be*)-neglectful his  
heart *a'n* (regarding) Our *thekre* (*Qur'an/message*) and  
*ettaba'a* ([*he*] closely-followed) his *hawa* (tendentious liking)  
and [was] his matter a wanton.<sup>36</sup>

رَبِّهِمْ بِالْغَدَوَةِ وَالْعَشَىٰ يُرِيدُونَ  
وَجْهَهُرٍ وَلَا تَعْدُ عَيْنَكَ عَنْهُمْ تُرِيدُ  
زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطْعِمُ مَنْ  
أَغْفَلْنَا قَلْبَهُرَ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَنَهُ  
وَكَانَ أَمْرُهُرَ فِرْطًا

29. And let-say [you<sup>s</sup>] the right from your<sup>n</sup> Lord; then whoever [he] willed so let believes [he] and whoever [he] willed so let unbelieve [he]; verily We prepared for the *dha'lumeena*<sup>37</sup> (*injustice-doers*) Fire <sup>w</sup> surrounded by them its <sup>w</sup> *suradeqo*<sup>38</sup> (*colossal tent*) and *en* (if) *yestaghetho* (*they <sup>z</sup> seek: help/reviving-and delightful-pasture-producing rain water*)<sup>39</sup> *youghatho* (*they <sup>z</sup> would be helped/revived*) by water like the *muh'le*<sup>40</sup> (*molten metal*), [*it*<sup>x</sup>] roasts the faces; wretched the drink and fouled elbow/arm couch.<sup>41</sup>

30. Verily who <sup>r</sup> believed they <sup>z</sup> and worked they <sup>z</sup> the righteous-works; <sup>w</sup>verily We waste<sup>42</sup> not a remuneration (of)whom<sup>P</sup> *ahasana* ([*he who*] rendered meritorious-deed as) a work.

31. Those for them *Ad'nen's* (*Eden's*)<sup>43</sup> Paradise<sup>w</sup>/ - Gardens; <sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; they<sup>z</sup> (*are being*) adorned in it<sup>w</sup> of bracelets of gold and they<sup>z</sup> wear green garments of fine silk and brocade; reclining they<sup>z</sup> in it<sup>w</sup> on the couches; *ne'ama* (*most excellent*) (*is*) the reward and *hasonat* (*ultimately perfected and beautified-shey*)<sup>44</sup> elbow couches/armrest.<sup>45</sup>

وَقُلِ الْحَقُّ مِنْ رِبِّكَهُ فَمَنْ شَاءَ  
فَلِيُؤْمِنْ وَمَنْ شَاءَ فَلِيَكُفُرْ إِنَّا  
أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ  
سُرَادِقُهَا وَإِنْ يَسْتَغْيِثُوا يُغَاثُوا بِمَاءٍ  
كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ  
الشَّرَابُ وَسَاءَتْ مُرْتَفَعًا

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّلَوةَ إِنَّا لَا نُضِيمُ أَجْرَ مَنْ  
أَحْسَنَ عَمَلاً

أَوْلَئِكَ هُمْ جَنِّتُ عَدَنْ تَجْرِي  
مِنْ تَحْتِهِمُ الْأَهْرَارُ سَخْلَوْنَ فِيهَا مِنْ  
أَسَاوَرَ مِنْ ذَهَبٍ وَيَلْبِسُونَ ثِيَابًا  
خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ  
مُتَكَبِّينَ فِيهَا عَلَى الْأَرَائِكِ نَعْمَ  
الثَّوَابُ وَحَسْنَتْ مُرْتَفَقَا

<sup>34</sup> In English there is no exact corresponding words for “غدّة” = “ghadatee” meaning (*dawn-until-sunrise*) and “عشى,” i.e. “asheyyo” (*early night or the whole night*).

<sup>35</sup> The expression, "His Face" is an Arabic tongue expression meaning His Pleasure or His countenance.

<sup>36</sup> The word “فُرطٌ” = “wanton” = “unrestrainedly excessive.”

<sup>37</sup> The “ظالمين” = “the injustice-doer,” as = “injustice.” See the Lexicon attached to this Translation.

<sup>38</sup> The word “suradeg” = سرادقها has several meanings: (1) colossal tent, (2) colossal walls of colossal thickness, (3) colossal thick smoke, (4) an ocean. *Perhaps all apply.*

<sup>39</sup> The word يُستغيثوا "يُستغيثوا" could stand for two distinct meanings: (1) they seek help or (2) they seek reviving and delightful-pasture producing rain water. Arabic dictionaries say: يطلب الغوث أو الغيث = يطلب الغوث أو الغيث = يُستغيث "يُستغيث" = المطر = الغيث = عند الحاجة = calls seeking help or a reviving and delightful-pasture producing rain at time of need. And اللسان الراغب and المنعش So this Ayah suggests meaning (2). See the notes.

<sup>40</sup> The word “*muhl*”= المهل has several meanings: (1) molten metal; (2) turbid black colored oil; (3) pus of the dead body. Clearly, perhaps all apply in this case. See اللسان.

<sup>41</sup> The word "مرتفق" means: armed-couch, armrest.

<sup>42</sup> The word جعله يذهب عبثاً = "made it to waste" means: "ضاع" rooted not in "ضاع" and "اضاع".

<sup>43</sup> The word “عن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عن” is center of Paradise. According to Abdullah Ibn Omar, “عن” is a palace in Paradise enters it but a prophet, seddique, or martyr.

<sup>44</sup> This suffix -she<sup>y</sup> is تُلَائِيْث = the feminizing article designating word/phrase femininity.

<sup>45</sup> See footnote 40 above regarding *couch*.

32. And let-strike [you<sup>s</sup>] for them a parable/example: twain men We made for an *ahade*<sup>46</sup> (*lone/any-one*) (of) them both two gardens<sup>w</sup> of grapes;<sup>47</sup> and We bounded/hedged them both by date-palms<sup>w</sup> and We made between them both *zar'ad*<sup>48</sup> (*green standing crop just before harvesting/the vegetation after sprouting*).

\* وَاصْرَبْ لَهُمْ مَثَلًا رَجُلَيْنَ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنَ مِنْ أَعْنَبٍ وَحَفَنَتَهَا بِنَخْلٍ وَجَعَلْنَا بِيَهُمَا زَرْعًا

33. Both [the] gardens<sup>w</sup> churned out<sup>w</sup> [its<sup>w</sup>] *okola*<sup>x</sup> (*fruits/crops/edibles*)<sup>x</sup> and not *tadh'lem*<sup>49</sup> (*curtail*) of it<sup>x</sup> a thing; and *fajjarna* (*We caused to gush*) through<sup>50</sup> them both a river.

كُلْتَا الْجَنَّتَيْنِ إِنَّا أَكَلْنَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَرْنَا خَلْلَاهُمَا نَهْرًا

34. And [was] for him a *thama'ron*<sup>x</sup> (*trees/plant-crops/-fruits*);<sup>x</sup> so [he] said for his companion while he (*was*) mutually dialoging him: I am more than you<sup>g</sup> a possession and mightier *nafara*<sup>51</sup> (*clan/tribe*).

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ سُخَاوَرٌ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعْزَرُ نَفْرًا

35. And [he] entered his garden<sup>w</sup> while he (*is being*) *dha'lemon*<sup>52</sup> (*injustice-doer*) for himself;<sup>w</sup> said [he]: not I presume that perishes this<sup>w</sup> ever.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبْدِي هَذِهِ أَبْدًا

36. And not [I] presume The Hour<sup>w</sup> (*is*) upping<sup>w</sup> and *la'en* (*indeed if*) *rudedto* (*had been forthwith<sup>53</sup> returned me*) to my Lord surely assuredly<sup>54</sup> [I] find *khayran* (*choicer/-superior/worthier*) than it<sup>w</sup> a place (of) a transpose.<sup>55</sup>

وَمَا أَظُنُّ السَّاعَةَ قَابِيَةً وَلَئِنْ رُدِدتُّ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلِبًا

37. Said for him his companion while he (*is being*) mutually dialoging him: have you<sup>h</sup> unbelieved by Whom [He] created you<sup>g</sup> of a *tora'ben* (*crushed sand*), afterwards of a sperm-drop<sup>w</sup><sup>56</sup> afterwards *sanwaka* ([He] erected/evened/set you<sup>g</sup>) a man.

قَالَ لَهُ صَاحِبُهُ وَهُوَ سُخَاوَرٌ أَكَفَرَتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّنَكَ رَجُلًا

38. But I,<sup>57</sup> He (*is*) Allah, my Lord and not [I] partner (*deities*) by my Lord an *ahadan*<sup>58</sup> (*lone/any-one*).

لَكُنَّا هُوَ اللَّهُ رَبُّنَا وَلَا أَشْرِكُ بِرَبِّنَا أَحَدًا

<sup>46</sup> See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ.”

<sup>47</sup> Invariably throughout the Qur'an when the reference is made to the “النخل والأعاب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” *never ever* the mention of the “grapevine per se but the reference is made only to the *fruit itself*, i.e. the *grapes*.” In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to “الكرم” as “الكرم” because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the heart of the believer. See *نزهة المتنقين*; *شرح رياض الصالحين*. Refer to the attached list of References.

<sup>48</sup> See the *Lexicon* attached to this *Translation*, or better yet Section 32 of the *Introduction* to this work.

<sup>49</sup> The word “تَظْلِمُ” has many meanings, among them: “تَنْقُصُ” = “curtail.” See *الراغب*.

<sup>50</sup> The word “خَلَلٌ” could also mean “between” or “among.” See *السان*.

<sup>51</sup> The word “*nafara*” = “نَفَرَ” means the man's tribe or more likely his “party” ranging between *three and less than ten*.

<sup>52</sup> The word “ظَالِمٌ” = “فَاعِلُ الظَّالِمِ” = “the injustice-doer,” as “الظَّالِم” = “injustice.” Also, in this Ayah, the word “الظَّالِم” is to qualify the word “أَهْلًا,” in “أَهْلًا,” which is *singular* or *plural*. So here the “village” is Makkah, thus, in honor for *this particular* “village” the “wrong” is *not associated with it*, like in almost all other villages mentioned in The Qur'an, but to *its people*. And here since the “أَهْلًا” could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every one* of them was a *wronger* or the overwhelming *majority* of them were so.

<sup>53</sup> The word “رَدَدْتُ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*bad*) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.<sup>w</sup>” (S4: 86).

<sup>54</sup> The “ل” in “لِأَجِدَنَّ” is a *juratory* “القسم” = “النَّاكِيد” i.e. affirmation, expressed by “assuredly”.

<sup>55</sup> The word “مُنْقَلِبًا” = “a transpose,” means a place of return.

<sup>56</sup> The word “نُطْفَةٍ” in the text has at least *two* distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نُطْفَةٍ” is the male semen.

<sup>57</sup> The word “لَكُنَّا” is made of *two* words: “لَكُنْ” and the pronoun “نَا,” meaning “but I.”

39. And *lawla* (*why have not*), *edb* (*when/ since*) you<sup>h</sup> entered your<sup>t</sup> garden<sup>w</sup> you<sup>h</sup> said: lo/whatever<sup>59</sup> willed Allah, no strength except by Allah; *en* (*if*) [*you<sup>s</sup>*] see me lesser than you<sup>g</sup> (*in*) possession and children.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنَّ أَنَا أَقْلَ مِنْكَ مَالًا وَلَدًا

40. So *asa* (*craving a deed beyond one's means that/ may*) my Lord gives me *khayran* (*choicer/ superior/ worthier*) than your<sup>t</sup> garden<sup>w</sup> and [He] sends over it<sup>w</sup> *husbanan*<sup>60</sup> (*by way of settling account or retaliating by: thunderbolts/ -fragmented stones/ scourge*) from the sky<sup>w</sup> so [*it<sup>w</sup>*] becomes *ssa'edan* (*sterile-dust/ a waste*) *zalaqan* (*slippery-land*).

فَعَسَى رَبَّكَ أَنْ يُؤْتِينَ خَيْرًا مِنْ جَنَّتَكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَاقًا

41. Or becomes its<sup>w</sup> water<sup>x</sup> *ghawran*<sup>61</sup> (*ground-deep-drain*), so never can [*you<sup>s</sup>*] seek for it<sup>x</sup> a quest.

أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِعَ لَهُ طَلَبًا

42. And (*had been*) beset by his *thama'rex* (*trees/ plant crops/ fruits*)<sup>x</sup>; so [he] became<sup>62</sup> iteratively inverting his both (*hands*) palms<sup>63</sup> over what [he] expended in it<sup>w</sup> while it<sup>w</sup> (*was*) *khaweyaton*<sup>64</sup> (*ruinously-empty and its walls had fallen*)<sup>w</sup> over its<sup>w</sup> *aoroshe* (*trellises/ roofs*); and says [he]: *yalayta* (*O, for a longing that*) I not partnered (*deities*) by my Lord an *ahadan*<sup>65</sup> (*lone/ any-one*).

وَأَحِيطَ بِشَمْرَهِ فَأَصْبَحَ يُقْلِبُ كَفَيهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ حَاوِيَةٌ عَلَى عُرُوشَهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

43. And not was<sup>w</sup> for him a *fé'aton*<sup>w</sup> (*band/ party/ group*)<sup>w</sup> succoring him of lesser than/without Allah and not [he] [*was*] *muntassera*<sup>66</sup> (*he who succors and assists himself*).

وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا

44. Far-there<sup>67</sup>, the guardianship<sup>w</sup> (*is*) for Allah, The Right, He (*is*) *khayron* (*superior/ worthier*) a reward and *khayron* *aoqban* (*consequence/ effect*).

هُنَالِكَ الْوَلَيْةُ لِلَّهِ الْحَقُّ هُوَ خَيْرُ ثَوَابِنَا وَخَيْرُ عَقَبَانَا

45. And let-strike [*you<sup>s</sup>*] for them a parable/example (*of*) the life<sup>w</sup> of the world<sup>w</sup> like water We descended it<sup>x</sup> from the sky<sup>w</sup> then mixed by it<sup>x</sup> the Earth's<sup>w</sup> sprouts<sup>w</sup> then became *hasheeman* (*dry-broken stubbles*), scatter it<sup>x</sup> the winds;<sup>w</sup> and [*was*] Allah over everything *Mug'tadder* (*Overcomer/ Prevailer*).

وَأَضْرَبْنَاهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءً أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَاطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذَرُوهُ الرَّيْسُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا

46. The possession and the sons, (*are*) an adornment<sup>w</sup> (*of*) the life<sup>w</sup> of the world;<sup>w</sup> and the *ba'qeyato*<sup>68</sup> (*ever endurers*)<sup>w</sup> the righteous-works<sup>w</sup> (*are*) *khayron* (*choicer-*

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبِقِيرَتُ الْصَّالِحةُتُ خَيْرٌ عِنْدَ

<sup>58</sup> See the Lexicon attached to this Translation regarding “أَحَدٌ”

<sup>59</sup> The particle “ما” is = conditional noun/particle; or “ما” = connective noun meaning *that which*. See *الدر المصنون، لـ احمد الحلب* and *اعراب القرآن، لمحمد صافى حسپيان*

<sup>60</sup> The word “busbanan”=“حسپيان” means: *by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge*. For other meanings of “حسپيان” see the Lexicon attached to this Translation.

<sup>61</sup> That is it drained deeply into the ground.

<sup>62</sup> The word “اصبح” carries the dual meanings of: (1) became or (2) dawned.

<sup>63</sup> The Arabic tongue expression: “turning both palms of his hands” means openly expresses sorrow/ regret/ grieving.

<sup>64</sup> The word “خاوية” by definition means *empty and in ruin*. See *الهادى للسان*

<sup>65</sup> See the Lexicon attached to this Translation regarding “أَحَدٌ”

<sup>66</sup> The word “muntasera” is *singular, masculine, subjective noun* meaning: *one that assists and succors himself*.”

<sup>67</sup> In Arabic the demonstrative noun: “هناك” “هنا” and “هذا” “هذا” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعد”= “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: *here* and *there*.

<sup>68</sup> The “baqeyat”=“الباقيات”=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*, such as good deeds: e.g. *prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names* and His various favors, etc..

/superior/worthier) enda (by munificence of/by Rule of) your<sup>t</sup> Lord a reward and a khayron a hope.

47. And day We(cause) the mountains (to)tread and [you<sup>s</sup>] see the Earth<sup>w</sup> prominent<sup>69</sup>, while [We] thronged them; so not left [We] of them an abadan<sup>70</sup> (lone/ any-one).

48. And (had been) exhibited they<sup>z</sup> [on]<sup>71</sup> your<sup>t</sup> Lord (in) rows; laqad (verily, already and affirmatively) you<sup>c</sup> came (to) Us just-as We created you<sup>b</sup> first<sup>x</sup> [once<sup>w</sup>] (time<sup>w</sup>); rather you<sup>c</sup> claimed that [We] never make for you<sup>b</sup> an appointment.

49. And (had been) put-forth the book;<sup>x</sup> so [you<sup>s</sup>] see the criminals (are) mushfegeena (he-they who are in disquiet) of what (is) in it;<sup>x</sup> and they<sup>z</sup> say: ya'waylatana<sup>72</sup> (O, what a lengthy: stay in a valley in Hell/bane/woe for us); what(is) for this, the book; neither misses [it<sup>x</sup>] a small<sup>w73</sup> and nor a big<sup>w</sup> except abssa<sup>74</sup> ([it<sup>x</sup>] comprehensively reckoned) it;<sup>w</sup> and found they<sup>z</sup> what they<sup>z</sup> worked hadheran (present at a predetermined time and place); and not wrongs<sup>75</sup> your<sup>t</sup> Lord abadan<sup>76</sup> (lone/ any-one).

50. And edh (when/since) said We for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Iblees [was] of the Jinn, so fasaqa<sup>77</sup> (he had rebelled vis-à-vis Allah's command) a'n (regarding) his Lord's command; do then tattakhetho<sup>78</sup> (you<sup>z</sup> take and make) him and his progenies aw'leyaa<sup>79</sup> (guardians/allies) of lesser than-/without Me; while they (are) for you<sup>b</sup> [foe];<sup>80</sup> wretched (is) for the dha'lemeenda<sup>81</sup> (injustice-doers) an alternative.

رَبُّكَ ثَوَابًا وَخَيْرٌ أَمْلَأً

وَيَوْمَ نُسْرِرُ الْجِبَالَ وَتَرَى الْأَرْضَ  
بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ  
أَحَدًا

وَعَرْضُوا عَلَى رَبِّكَ صَفَّا لَقَدْ جَعَلُونَا  
كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةَ بَلْ زَعْمَتُهُ  
أَنْ نُجَعَّلَ لَكُمْ مَوْعِدًا

وَوْضَعَ الْكِتَبَ فَتَرَى الْمُجْرِمِينَ  
مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَنْوِيَتُنَا  
مَا لَهُنَا الْكِتَبُ لَا يُغَادِرُ  
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَخْصَصَهَا  
وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلَمُ  
رَبُّكَ أَحَدًا

وَإِذْ قَلَّنَا لِلْمَلَئِكَةَ أَسْجَدُوا لِأَدَمَ  
فَسَجَدُوا إِلَّا إِلَيْسَ كَانَ مِنَ الْجِنِّ  
فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفْتَخِذُونَهُ  
وَذَرْتُمُ أُولَيَاءَ مِنْ ذُو فَهْ وَهُمْ لَكُمْ  
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

<sup>69</sup> The commentators of The Qur'an say that the meaning of بارزة = "prominent" means: (1) without mountains, structures, trees, or shrubs, or (2) all those buried inside it are brought out of it.

<sup>70</sup> See the Lexicon attached to this Translation regarding "أَحَد."

<sup>71</sup> It is important to note here that "على" = "on," is adverb of time/place, i.e. circumstantial, state or condition. See المعني.

<sup>72</sup> The word "ya-waylatna" = "يأويتنا" is made up of three parts: a) "ya" = "يا" is a vocative article, indicating the person or thing being addressed. b) "waylata" = "ويلتان" is singular feminine for a pending disgraceful ruinous plight about to befall them. c) "na" = "نا" the suffix article for masculine plural pronoun, for "us." So such people who are subject of this "waylata" = "ويلتان" are crying for an impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it.

<sup>73</sup> The words "صغيرة" and "كبيرة" translated as "small" and "big" respectively in order to reflect the fact that the twain references are stated in the feminine formats. Therefore, the need to reflect the Qur'anic text as is. Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the masculine construct is a rank higher than a feminine construct. Since the reference here is smallness of the sin, so feminizing its construct surely slighted it even further, even that of an "atom's" worth. (2) Also as a general principle in the Arabic language, the more letters in a word the more meaning it carries. So since "صغيرة" has an additional "ه" that means more meaning to it. And since we are dealing with smallness the "ه" makes it more picayune and trivial. The same principles apply to the "big" with additional fact of assonance (homogeneity) in the construct.

<sup>74</sup> The word "أَحْصَى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

<sup>75</sup> The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

<sup>76</sup> See the Lexicon attached to this Translation regarding "أَحَد."

<sup>77</sup> See the Lexicon attached to this Translation for the word, fasegoon = "الفاسقون" for an elaboration.

<sup>78</sup> The word "اخذ" from "الاتخاذ" which is "افتعل" for "الاتخاذ" as stated in لسان العرب; therefore, "اخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>79</sup> The word "ولياء" could also mean, among them: protector, friend.

<sup>80</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural as well, (3) "multitudinous foe," see الهادي and اللسان.

<sup>81</sup> The word "ظلم" = "the injustice-doers," as "ظلم" = "injustice." See the Lexicon attached to this Translation.

51. Not *ash'hadtohum* (*I cited them to witness*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation; and nor their selves' creation; and not I was *muttakhetha* (*a taker and a maker*) (*of*) the misleaders a support.
52. And day[*He*] says: let-summon/call you<sup>z</sup> My partners (*deities*), whom<sup>r</sup> claimed you;<sup>c</sup> then they<sup>z</sup> summoned-/called them; then *notyesta'jebo*<sup>82</sup> (*compliantly-answer they*)<sup>v</sup> for them; and We made between them *mawbeqan*<sup>83</sup> (*a doom's valley*).
53. And saw the criminals The Fire<sup>w</sup> so they<sup>z</sup> presumed that they (*are*) *muwa'qeeoha* (*they that are its<sup>w</sup> mutual strong affiliates/ associates*) and not found they<sup>z</sup> *a'n* (*off*) *it<sup>w</sup> mass'refan*<sup>84</sup> (*escape-place*).
54. And *laqad* (*verily, already and affirmatively*) variegated We in this Qur'an for the mankind of every a parable/example; and [was] the mankind more a thing (*engager-in*) contention.
55. And what prevented the mankind to believe they<sup>z</sup> *edh* (*when/ since*) came (*to*) them the *huda* (*divine-guidance*) and *yastaghfero*<sup>85</sup> (*they<sup>z</sup> seek forgiveness*) (*from*) their Lord except that comes (*to*) them dispensation<sup>w</sup> (*of*) the [firsts] or *ya'atee*<sup>x</sup> (*betides/ eventuates over*)<sup>x</sup> them the torment *qubolan* (*overtly/ visibly*).
56. And not [*We*] send the *mursaleena* (*sent-messengers*) except *mubashshereen*<sup>86</sup> (*iterative tellers of pleasant tiding*) and *munthireena* (*iterative warners*); and dispute they<sup>z</sup> who<sup>r</sup> unbelieved they<sup>z</sup> by the falsehood<sup>x</sup> to refute they<sup>z</sup> by it<sup>x</sup> the right;<sup>x</sup> and *ittakhatho*<sup>87</sup> (*they<sup>z</sup> took and made*) My *Aya'te*<sup>w</sup> (*Qur'anic statements*) and what they<sup>z</sup> (*had been*) warned jestingly.
57. And who<sup>a</sup> (*is*) wronger<sup>88</sup> than who<sup>p</sup> [*he*] (*had been*) reminded by his Lord's *Aya'te*<sup>w</sup> (*Qur'anic statements*) then [*he*] shunned *a'n* (*off*) *it<sup>w</sup>* and [*he*] forgot<sup>89</sup> (*ceased paying attention to*) what put-forth<sup>w</sup> his both hands;<sup>w</sup>

\* مَا أَشْهَدْتُهُمْ حَلْقَ السَّمَوَاتِ  
وَالْأَرْضِ وَلَا حَلْقَ أَنفُسِهِمْ وَمَا  
كُنْتُ مُتَّخِذًا لِّلْمُضْلِّيْنَ عَصْدًا

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِ الَّذِينَ  
رَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِبُوهُ  
هُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا

وَزَءْدًا الْمُجْرُمُونَ النَّارَ فَطَعَنُوا أَنْهِمْ  
مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا

وَلَقَدْ صَرَفْنَا فِي هَذَا الْقُرْءَانِ  
لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ  
الْإِنْسَنُ أَكْثَرُ شَيْءٍ جَدَلًا

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ  
جَاءُهُمُ الْهُدَى وَسَتَغْفِرُوا رَبِّهِمْ  
إِلَّا أَنْ تَأْتِيهِمْ سُنَّةُ الْأَوَّلِينَ أَوْ  
يَأْتِيهِمُ الْعَذَابُ قُلَّا

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنذِرِينَ وَسُجَّدُلُ الَّذِينَ كَفَرُوا  
بِالْبَطْلَ لِيُدْحِضُوا بِهِ الْحَقَّ  
وَاتَّخَذُوا إِيمَانِيْ وَمَا أَنْذِرُوا هُنَّوا

وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِغَايَتِ رَبِّهِ  
فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمْتَ  
يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ

<sup>82</sup> The word “*يستجيبوا*” is rooted in “*استجاب*,” meaning: *favorably/compliantly answered, not just answered*. See [الهادي](#).

<sup>83</sup> Qur'an commentators have various commentaries regarding this “doom's valley.” Some say it is a valley of *pus and blood in Hell*, some say it is a *separator barrier* between the believer and the unbelievers, some say it is just *ruinous and a fateful doom*. See [القرطبي](#).

<sup>84</sup> No escape, as it is surrounding them from all directions.

<sup>85</sup> The word “*يطلبوا الغرائب*” = “*they<sup>z</sup> seek forgiveness*.” In English there is *no seemly way* to say: “*يطلبوا*” *per se*. So I settled for saying: “*they<sup>z</sup> seek forgiveness*.”

<sup>86</sup> The word “*mubashsheren*” is *masculine, plural, subjective noun*, meaning *teller of pleasant tiding*, with *no English equivalent*.

<sup>87</sup> The word “*ittakhatho*” from “*اتخذ*” which is “*افتَّحَ*” for “*افتَّحَ*” as stated in [لسان العرب](#); therefore “*اتخذ*” is *always taking and presuming some-thing about what was taken*. Thus, it is *not just the mere taking*.

<sup>88</sup> See the *Lexicon* attached to this *Translation* for “*فاعل الظلم*” = “*injustice-doer*” and “*أظلم*” = “*wronger*.”

<sup>89</sup> The word “*نسى*” has dual meanings: (1) “*forgot*” or (2) dismissed or dispelled, in the sense of *cast off or ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (*S32:14*), as Allah does *not forget*, but He chooses to *ceases paying attention to something*. See [اللسان](#).

verily We made over their hearts coverts<sup>w</sup> so that not<sup>90</sup> understand it<sup>x</sup> they<sup>z</sup>; and in their ears *wagran* (*bearing-heaviness*); and *en (if) [you<sup>s</sup>]* invite them to the *huda* (*divine-guidance*) then never *yahtadoo* (*they<sup>z</sup> become divinely-guided*) then, ever.

أَكْنَةَ أَنْ يَفْقَهُوهُ وَفِي ءَاذَانِهِ  
وَقَرَا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ  
يَتَدَوَّ إِذَا أَبْدَأَ

58. And your<sup>t</sup> Lord (*is*) The *Ghafooro* (*iterative Forgiver*) The mercy<sup>w</sup> possessor, had/if<sup>91</sup> *you'aakhetho*<sup>92</sup> ([*He*] retributively-punishes) them by what they<sup>z</sup> earned surely hastens [*He*] for them the torment; rather for them (*is*) an appointment, never find they<sup>z</sup> of lesser than/without it<sup>x</sup> *maw'elan* (*protective-refuge*).

وَرِبِّكَ الْغَفُورُ ذُو الْرَّحْمَةِ لَوْ  
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجْلٌ  
لَهُمُ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ  
يَجِدُوا مِنْ دُونِهِ مَوْلَلاً

59. And *telka*<sup>w</sup> (*she-that-asar-it<sup>w</sup>/those<sup>w</sup>*) (*are*) the villages<sup>w</sup> We perished<sup>93</sup> them *lamma* (*when/whence*) *dhalamo*<sup>94</sup> (*they<sup>z</sup> wronged*); and We made for their perishing an appointment.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا  
وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا

60. And *edb* (*when/whence*) said *Mosa* (*Moses*) for his lad:<sup>95</sup> [*I*] cease not (*journeying*) until [*I*] attain/reach the two seas' junction or [*I*] proceed epochally.<sup>96</sup>

وَإِذْ قَالَ مُوسَىٰ لِفَتَنَهُ لَا أَبْرُجُ حَتَّىٰ  
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِي  
حُقْبَاً

61. So when both attained/reached a junction between them both, both forgot fish<sup>x</sup> (*of*) them both; so *ittakhattha*<sup>97</sup> ([*it<sup>x</sup>*] took and made) its<sup>x</sup> path in the sea *saraban* (*down-slope-escape*).

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حَوْتَهُمَا  
فَاتَّخَذَ سَيْلَهُ رِفْقَهُ فِي الْبَحْرِ سَرَّبَا

62. Then *lamma* (*when/whence*) both passed<sup>98</sup>, [*he*] said to his lad:<sup>99</sup> *aa'teyna*<sup>x</sup> (*let-[you<sup>s</sup>] bring forward to us<sup>x</sup>*) our lunch, *laqad* (*verily, already and affirmatively*) we found from our travel this a fatigue.

فَلَمَّا جَاءَهُمَا قَالَ لِفَتَنَهُ إِنَّا غَدَّاءَنَا  
لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصْبًا

63. Said [*he*]: have you<sup>h</sup> seen *edb* (*when/since*) we lodged-/retreated to the rock<sup>w</sup> then verily I forgot the fish;<sup>x</sup> and not (*caused*) me (*to*) forget it<sup>x</sup> except the Satan that I remember it;<sup>x</sup> and *ittakhattha*<sup>100</sup> ([*it<sup>x</sup>*] took and made) its<sup>x</sup> path into the sea amazingly.

قَالَ أَرَيْتَ إِذْ أَوْيَنَا إِلَى الصَّخْرَةِ  
فَلِمَّا نَسِيَتِ الْحُوتُ وَمَا أَنْسَنِيَهُ إِلَّا  
الشَّيْطَانُ أَنَّ أَذْكُرُهُ وَاتَّخَذَ سَيْلَهُ  
فِي الْبَحْرِ عَجَبًا

64. Said [*he*]: *tha'leka* (*afar-that-it/that<sup>x</sup>*) (*is*) what we were *nabghey* (*earnestly-questing*); so *ertadda* (*both forthwith-*

قَالَ ذَلِكَ مَا كَانَ نَبْغِ فَارَدَهُ عَلَىٰ

<sup>90</sup> The particle “ان” meaning “لأن” as mentioned by *Qur'an commentators*, such as *اللوسي*, *الطبرى*, *ابن كثير*.

<sup>91</sup> The particle “لو” since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “If” or “when.” See *مقني اللبيب*, *ابن هشام*.

<sup>92</sup> The word “يؤاخذهم” means retributively-punishes, certainly *not* “blames,” as what some might presume. See the *Ayah*: “had Allah retributively-punished the people by their injustice, [*He*] (would have) not left over it (*the Earth*) of a she-moving-creature” (16:61) is a positive proof of this fact, i.e. that “آخذ” is retributively-punished.

<sup>93</sup> The text of this great *Ayah* says: “أهلكناهم” = “We (*caused to*) perish them,” in reference to the *people* of the villages, and not “We (*caused to*) perish it,” so the pronoun would refer to the *villages*. Albeit at times the two are *interchangeable*, but here the reference is to the *exact correspondence* to the text.

<sup>94</sup> See the *Lexicon* attached to this *Translation* for “فاعل الظلم” = “ظالم” = “injustice-doer” and “ظلم” = “wronged.”

<sup>95</sup> The word “فتى” has three distinct meanings: (1) lad/chap/fellow, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) *man of manliness, helpfulness, pridefulness*.

<sup>96</sup> See the *Lexicon* attached to this *Translation* for an elaboration the word “أحقابا/حقبا”

<sup>97</sup> The word “اتخذ” from “افتاع” for “الاتخاذ” which is “taking” for “اتخذ” as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

<sup>98</sup> That is passed the sea's junction.

<sup>99</sup> See footnote 92 above regarding *lad*.

<sup>100</sup> The word “الحوت” = “the fish” is a *masculine gender* in Arabic hence its *references must be masculine*, it<sup>x</sup>.

turned) over their both footprints trace.

65. Then both found an *abdan*<sup>101</sup> (*submitter/worshipper/slave*) of Our *eba'de* (*worshippers/submitters/slaves*), *aa'taynaho* (*We accorded him*) a mercy<sup>w</sup> from *enda* (*by munificence off/by Rule of Us*; and We taught him from *ladonna*<sup>102</sup> (*directly and possessively from Us*) knowledge.

66. Said for him *Mosa* (*Moses*): can *attabe'o* ([I] *closely-follow*) you<sup>g</sup> proviso that teach me [you<sup>s</sup>] of what (*had been*) taught you<sup>h</sup> a *rushda* (*mature-discernment/rational guidance to the right*).

67. Said [he]: verily you<sup>g</sup> never can (*have*) with me a (*sufficient*) patience.

68. And how(*can*)*tassbero* ([you<sup>s</sup>] *hold on patiently*) on what not [you<sup>s</sup>] encompassed by it<sup>x</sup> a proficient-knowledge.<sup>103</sup>

69. Said [he]: shall find me [you<sup>s</sup>], *en (if)* Allah willed, *ssa'beran* (*holding-on patiently*) and not [I] disobey for you<sup>g</sup> a command.

70. Said [he]: so *en (if)* *ettaba'ata'ney* (*you<sup>h</sup> closely-followed me*), so let-not [you<sup>s</sup>] ask me *a'n* (*regarding*) a thing<sup>x</sup> until [I] discourse for you<sup>g</sup> of it<sup>x</sup> a mention.

71. So both launched-off until *edha* (*when/if*) both embarked [in] the ship<sup>w</sup> *kharaga*<sup>104</sup> (*he: deeply perforated it/broke a sizable opening in its bottom*) it;<sup>w</sup> said [he]: have you<sup>h</sup> *kharaga* it<sup>w</sup> to you<sup>h</sup> drown its<sup>w</sup> folks; *laqad* (*verily, already and affirmatively*) you<sup>h</sup> came/committed a thing *emra* (*very greatly objectionable vice*).

72. Said [he]: have not said [I] verily you<sup>g</sup> never can [you<sup>s</sup>] (*have*) with me a (*sufficient*) patience.

73. Said [he]: let-not *'aakhetney*<sup>105</sup> ([you<sup>s</sup>] *retributively-punishes me*) by what I forgot, and let-not [you<sup>s</sup>] over-burden me of my matter *osran* (*difficulty/hardship*).

74. So both launched-off until *edha* (*when/if*) both *legeya* (*met*) a *gholaman*<sup>106</sup> (*boy*) then [he] killed him; said [he]: have you<sup>h</sup> killed a self<sup>w</sup> *zakeyyatan*<sup>w</sup> (*pure and suiting-/befitting*)<sup>w</sup> by other than a self;<sup>w</sup><sup>107</sup> *laqad* (*verily, already and affirmatively*) came/committed you<sup>h</sup> a thing *nukra*<sup>108</sup> (*an enormous vice*).

75. Said [he]: have not said [I] for you<sup>g</sup> verily you<sup>g</sup> never

ءَاثَارُهُمَا قَصْصًا

فَوَجَدَا عَبْدًا مِنْ عَبَادِنَا إِاتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَمْنَاهُ مِنْ لَدُنَّا عِلْمًا

قالَ لَهُ مُوسَى هَلْ أَتَعْلَمُ عَلَىٰ أَنْ تُعْلَمَ مِمَّا عِلِّمْتَ رُشْدًا

قالَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تَحْظُ بِهِ خُبْرًا

قالَ سَتَجِدُنَّ إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

قالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْقُنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي الْسَّفِينَةِ خَرَقَهَا قَالَ أَخْرُقْهَا لِتَعْرِفَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

قالَ اللَّهُ أَكْلَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا

قالَ لَا تُؤَاخِذنِي بِمَا نَسِيْتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَمًا فَقَتَلَهُ

قالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا

\* قالَ اللَّهُ أَكْلَ لَكَ إِنَّكَ لَنْ

<sup>101</sup> The word “*abdan*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

<sup>102</sup> The word “*dun*” is *closer than “عند”* as you can say: “عَنْ دُنْ” *عندِي مال وَالْمَال لَيْسْ بِقِبْضَتِكِ الْآنِ*, thus, which closer spatially and more specific. So, “*directly and possessively from*” (*Us*) seems to indicate such *closerness*. See the *اللسان الراغب*.

<sup>103</sup> The word “*Khur'a*” = “*absolute object*,” so the qualifying “*proficient*” is prefixed. See *الراغب*.

<sup>104</sup> The word “*Khurq*” in “*Khurq'hah*” means *deeply perforated* it by making *deep* and *large* hole in its bottom or *broke it to corrupt it or spoil it*. See *الهادي بالصادر* I can not find a *suitable* word in English for “*Khurq*,” among words such as: bore, perforated, pierced, and all such synonyms.

<sup>105</sup> See footnote 92 above regarding *يُؤَاخِذ*.

<sup>106</sup> The word “*gholam*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

<sup>107</sup> That is apparently *innocent* self for not a self *having been killed*.

<sup>108</sup> The word “*nukra*” = “*Nukra*” means: (1) *enormous or extraordinary vice*, (2) *keenly enormous and beyond imagination*.

can (*have*) with me a (*sufficient*) patience.

76. Said [he]:en(i) I asked you<sup>g</sup> a'n(regarding)a thing after it<sup>w</sup> (i.e. *this incidence*) then let-not [you<sup>g</sup>] accompany me, *qad* (already and affirmatively) you <sup>h</sup> attained from *ladonney*<sup>109</sup> (*directly and possessively from me*) *utbran*<sup>110</sup> (*firm-excuse*).

77. So both launched-off until *edha* (when/ if) both *ata* (*approached*) a village's<sup>w</sup> folks; (*and*) *istatt'ama* (*both sought to be fed from*) its<sup>w</sup> folks; then *abaw*<sup>111</sup> (*they<sup>x</sup> categorically-refused*) to guest them both; then both found in it<sup>w</sup> a wall<sup>x</sup> wanting (*about*) to break and [he] stood<sup>112</sup> it; <sup>x</sup> said [he]: had willed you<sup>h</sup> surely *ittakha-thta*<sup>113</sup> (*you<sup>h</sup> took and made*) over it<sup>x</sup> remuneration.

78. Said [he]:this (is) a parting between me and [between] you<sup>g</sup>; [I] shall *ona'bbe'o* (*inform by piece-of-significant-and-availing-news to*) you<sup>g</sup> by *ta'awee'le* (*ultimate: construing-/explanation*) (*of*) what you<sup>h</sup> could not (*have*) on it<sup>x</sup> a (*sufficient*) patience.

79. As-to the ship<sup>w</sup> so it<sup>w</sup> was for *masakee'na*<sup>114</sup> (*not having sufficient material possessions*), they<sup>x</sup> work in the sea; so I wanted to defect it;<sup>w</sup> and [was] beyond<sup>115</sup> them a king, [he] takes every ship<sup>w</sup> forcefully.

80. And as-to the *gholamo*<sup>116</sup> (*boy*), so were his [both fathers]<sup>117</sup> [both] believers; so *khasheyna*<sup>118</sup> (*reverently-feared we*) that [he] overburdens them both (*by*) excessiveness and disbelief.

81. So We wanted to interchange them both, Lord (*of*) [them both] *khayran* (*choicer/superior/worthier*) than

### تَسْتَطِعُ مَعِ صَبَرًا

قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا  
فَلَا تُصْحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنْ  
عَذْرًا

فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ  
أَسْتَطَعُمَا أَهْلَهَا فَأَبْوَا أَنْ  
يُضَيْقُوهُمَا فَوَجَدَا فِيهَا جَدَارًا  
يُرِيدُ أَنْ يَنْقَضَ فَاقْامَهُ قَالَ لَوْ  
شَاءَتْ لَتَخَذِّلَتْ عَلَيْهِ أَجْرًا

قَالَ هَذَا فِرَاقٌ بَيْنِ وَبَيْنِكَ  
سَأَنْتَنِي بِتَأْوِيلِ مَا لَمْ تُسْتَطِعْ عَلَيْهِ  
صَبَرًا

أَمَا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ  
يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أُعْيَيَا  
وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ  
سَفِينَةٍ غَصَبًا

وَأَمَا الْفَلَمُ فَكَانَ أَبُواهُ مُؤْمِنَيْنَ  
فَخَشِينَا أَنْ يُرْهِقُهُمَا طُغْيَانًا  
وَكُفْرًا

فَأَرْدَنَا أَنْ يُبَدِّلَهُمَا رَهْمًا خَيْرًا مِنْهُ

<sup>109</sup> The word “لَدُنْ” “عَنْ” is *closer* than “عَنْ” as you can say: “عَنِي مَالٌ وَالْمَالُ لَيْسُ بِقِبْضَتِكَ الْآنَ” thus, which is closer spatially and more specifically. So, “directly and possessively from” (me) seems to indicate such closeness. See **اللسان**.

<sup>110</sup> The word “عَذْرًا” is the *infinitive noun* of “عَذْرٌ.” Thus, to intensify, so, “firm” is prefixed.

<sup>111</sup> The word *abo=* “أَبُوا” means *categorically (absolutely, without exception) refused*, i.e. *not just simply refused*.

<sup>112</sup> He “stood” it in the *transitive* sense, i.e. to set upright, caused to stand.

<sup>113</sup> The word “اتَّخَذَ” from “اتَّخَذَ” for “اتَّخَذَ” is stated in **لسان العرب**; therefore, “اتَّخَذَ” is always taking *and making some thing* of what was taken. Thus, it is *not just the mere taking*.

<sup>114</sup> For the words “مساكين” versus “فقراء”， see the *Lexicon* attached to this *Translation* for the distinction. Briefly *Meskeen=مسكين*, i.e. having *some* material possessions but *not sufficient*; whereas *Faqir* *lacks any* material possessions.

<sup>115</sup> The word “وراءهم” in “وراء” means:

(1) **القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة.**

(2) **بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.**

(3) **ولد الولد**

<sup>3209</sup> The word “gholam” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

<sup>117</sup> The Arabic word “أَبُواهُ” or its grammatical inflections, all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather, father and uncle* (paternal or maternal). See **اللسان**. However it must be born in mind that the word “mother” is not necessarily the begetter-mother=“الوالدة” as the “mother” in Arabic tongue could mean: *step-mother, nursing mother, mother who reared some one, or the aunt* (paternal or maternal). The *context* defines exactly what is meant.

<sup>118</sup> The expression “So we reverentially feared” for “فَخَشِينَا” = *reverential fear*. This *righteous man* knew the *ultimate fact* of the boy as he would be *overburdening* to his *parent* with “*excessiveness and disbelief*” due to the “*direct knowledge*” he possessed as given by Allah (S18:65) above. Thus, he was “*reverentially fearing*” the ultimate fact regarding the boy. Why “*reverentially fearing*” the ultimate fact? Because a *fact is a fact*, which *must be respected*. But the knowledge of such a fact is *due to the direct knowledge* from Allah. And Allah whenever the action is *uniquely-Allah*, then He *merely* uses the *magnanimity* in its expression, i.e. “we.” In this case, the *righteous man*, is empowered by the “*direct knowledge*” from Allah, so *this made him to express the خشية*=“reverential fear” and *respect of the ultimate fact* in terms of the **العظمة**=magnanimity. Hence: **خشينا**

him a *zakatan* (*purity and waxing*) and a nearer a *rubman* (*mercy/ kin-mercy or sensing the kindred duty*).

82. And as-to the wall<sup>x</sup> so (*it<sup>x</sup>*) [was] for *gholamainey*<sup>119</sup> (*two boys*) orphans in the city;<sup>w</sup> and [was] under it<sup>x</sup> a treasure for them both; and their both [father]<sup>120</sup> (*are*) righteous; so your<sup>t</sup> Lord wanted that both reach their both *ashudd*<sup>121</sup> (*primes/full mental and physical strengths*) and *yastakh'reja* (*both affirmably extract/pluck*) treasure (*of*) them both; a mercy<sup>w</sup> from your<sup>t</sup> Lord; and not I did it<sup>x</sup> *a'n*<sup>122</sup> (*vicarious/because of*) my command; *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) the *ta'awee'le* (*ultimate/construing/explanation*) (*of*) what couldn't<sup>123</sup> [*you<sup>s</sup>*] (*have*) over it<sup>x</sup> a (*sufficient*) patience.

83. And they<sup>z</sup> ask you<sup>g</sup> *a'n* (*regarding*) *Dhe al-Qurnayn* (*the twain horns possessor*); let-say [*you<sup>s</sup>*]: [I] shall recite on you<sup>b</sup> of him a *thekran* (*an instructive: mention/a reminder*).

84. Verily We empowered<sup>124</sup> for him in the Earth<sup>w</sup> and *aa'tayna* (*We accorded*) him of everything a cause (*means*).

85. So [*he*] followed a cause (*means*).

86. Until *edha* (*when/if*) [*he*] reached the sun's *magh'reba*<sup>125</sup> (*sun's-set-locus*)<sup>x</sup> [*he*] found it<sup>w</sup> setting in a well<sup>w</sup> *hame'-aten*<sup>w</sup> (*dark-odorous-ooze*);<sup>w</sup> and [*he*] found at it<sup>w</sup> a people; We said: O, *Dha al-Qurnayn* (*the twain horns possessor*) either [*you<sup>s</sup>*] torment or that *tattakhetha*<sup>126</sup> (*[you<sup>s</sup>] take and make*) in them a *husnan*<sup>127</sup> (*ultimate meritorious deed*).

87. Said [*he*]: as-to whom<sup>p</sup> [*he*] wronged<sup>128</sup> then we will torment him afterwards *youraddo*<sup>129</sup> (*to be forthwith returned* [*he*]) to his Lord then [*He*] torments him a torment *nukra* (*enormously keen/beyond imagination*).

## زَكُوٰةً وَأَقْرَبَ رَحْمًا

وَأَمَا الْجِدَارُ فَكَانَ لِغُلَمَيْنِ يَتِيمَيْنِ فِي  
الْمَدِينَةِ وَكَانَ تَحْتَهُ دَكْرَ لَهُمَا  
وَكَانَ أَبُوهُمَا صَلِحًا فَأَرَادَ رَبُّكَ أَنْ  
يَبْلُغاَا أَشْدَهُمَا وَيَسْتَخْرِجَا كَذَرَهُمَا  
رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ  
أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ  
عَلَيْهِ صَبْرًا

وَسَعَلْوَنَكَ عَنْ ذِي الْقَرْبَيْنِ قُلْ  
سَأَنْتُلَوَا عَلَيْكُمْ مِنْهُ ذَكْرًا  
إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ وَأَتَيْنَاهُ مِنْ  
كُلِّ شَيْءٍ سَبَبًا

فَاتَّبَعَ سَبَبًا

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الْشَّمْسِ  
وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمَقَةٍ  
وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَنْذَا  
الْقَرْبَيْنِ إِمَّا أَنْ تُعَذَّبَ وَإِمَّا أَنْ  
تَتَخَذَ فِيهِمْ حُسْنَنَا

قَالَ أَمَا مَنْ ظَلَمَ فَسَوْفَ نَعْذِبُهُ ثُمَّ  
يُرْدَ إِلَىٰ رَبِّهِ فَيَعْذِبُهُ عَذَابًا نُكْرَا

<sup>119</sup> Singular for *gholamainey*=“*gholam*” means(1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

<sup>120</sup> See footnote 117 above regarding the word: “أَبْوَاهُ”

<sup>121</sup> The Arabic word “*ashudd*=“شدّ” translated as [*both of them*] “prime, full strength meaning reached the ideal age of physical and mental strengths.

<sup>122</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”.

<sup>123</sup> The word “ *تستطيع*” is more in *literal construct* than “*تسطع*,” as “*تسطع*” lacks a letter (ت). The general rule is that *more literal construct* *more* meaning in the word, and vice versa. The general context indicates that Mosa (Moses) did *not* have *sufficient patience* to enable him withstand *all* what was involved in the great events he witnessed with the righteous man. So, “ *تستطيع*=“couldn't,” seem *more fitting* for such insufficiency *on one hand* and *on the other* the righteous man is *meetyl summarizing* to him the events.

<sup>124</sup> The word “*مَكَنَّا*” in “*مَكَنَّا*” means “*found*” or “*established*.” It also means “*enabled*” or “*empowered*.” Clearly, the English word “*established*” does not imply or connote the same as “*مَكَنَّا*” per se.

<sup>125</sup> The word “*مغرب*” means the *place* (*locus*) of sunset, i.e. not just “*sunset*” per se.

<sup>126</sup> The word “*إِتَّخَذَ*” “*الْإِتَّخَادَ*” “*إِفْتَعَالَ*” from “*إِتَّخَذَ*” for “*الْإِتَّخَادَ*” which is “*taking*” for “*إِتَّخَذَ*” as stated in *Lisan al-Arab*; therefore, “*إِتَّخَذَ*” is always taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

<sup>127</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See *الهادي*

<sup>128</sup> See the Lexicon attached to this Translation for “*ظالم*=“*فَاعِلُ الظُّلْمِ*”=“*injustice-doer*” and “*أَظْلَمَ*=“*wronger*.”

<sup>129</sup> The word “*يرد*” is rooted in “*رد*” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*bad*) been greeted you<sup>z</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.<sup>w</sup>” (S4: 86).

88. And as-to whom [he] believed and [he] worked righteously, then for him (is) a requital the *husna*<sup>w130</sup> (Paradise/excellent consequence/good deeds)<sup>w</sup> and [We] shall say for him of our command an easiness.

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ  
جَزَاءُ الْحُسْنَى وَسَقُولُ لَهُ مِنْ  
أَمْرِنَا يُسْرًا

ثُمَّ أَتَيْمُ سَبِّا

89. Afterwards [he] followed a cause (means).

90. Until *edha* (when/if) [he] reached *matt'le'a*<sup>x131</sup> (*sun's*<sup>w</sup> rise-locus)<sup>x</sup> the sun<sup>w</sup> [he] found it<sup>w</sup> rising on a people not made [We] for them of *doney* (below/under) it<sup>w</sup> a screen.

حَتَّىٰ إِذَا بَلَغَ مَطْلَعَ الشَّمْسِ وَجَدَهَا  
تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ  
دُونِهَا سِرِّا

كَذَلِكَ وَقَدْ أَحْطَنَا بِمَا لَدَيْهِ خَبِيرًا

١٣٢

91. Like *tha'leka* (afar-that-it/that)<sup>x</sup> and *qad* (already and affirmatively) We encompassed by what *laday*<sup>132</sup> (directly and possessively from) him absolutely proficiency.<sup>133</sup>

92. Afterwards [he] followed a cause (means).

93. Until *edha* (when/if) [he] attained/reached (a pass) between the two dams [he] found of before/near them both a people almost not understand they<sup>z</sup> a say.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَنَيْنِ وَجَدَ  
مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ  
يَفْقَهُونَ قَوْلًا

١٣٤

94. Said they:<sup>z</sup> O, *Dha al-Qurnayn* (the twain horns possessor) verily *Yajoohja* and *Ma'ajooja* (Gog and Magog) (are) corruptors in the Earth;<sup>w</sup> so can[we] make for you<sup>g</sup> a tribute proviso[you<sup>s</sup>] make between us and [between] them a dam.

فَالْأُولُوا يَنْدَا الْقَرْنَيْنِ إِنْ يَأْجُوجَ  
وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهُلْ  
يَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ  
بَيْنَنَا وَبَيْنَهُمْ سَدًا

١٣٥

95. Said [he]: what empowered<sup>134</sup> me in it<sup>x</sup> my Lord (is) *khayron* (possession/superior/worthier); so let-you<sup>z</sup> assist me by a strength, [I] make between you<sup>b</sup> and [between] them an embankment.

فَالَّذِي مَكَنَ فِيهِ رَبِّ حَيْثُ فَأَعْيُنُونَ  
بِقُوَّةٍ أَجْعَلَ بَيْنَكُمْ وَبَيْنَهُمْ رَدَمًا

١٣٦

96. *Aa'toney*<sup>x</sup> (let-[you<sup>f</sup>] bring forward to me)<sup>x</sup> the iron *zobara* (hefty-pieces) until *edha* (when/whereas) [he] leveled between the two bluffs; said [he]: let-blow you;<sup>z</sup> until *edha* [he] made it<sup>x</sup> a fire<sup>w</sup> said [he]: let-come (bring to) me you<sup>z</sup> *afreh* ([I] pour) over it<sup>x</sup> a molten copper.

إِذَا تُوفِّ زُبُرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ  
بَيْنَ الصَّدَفَيْنِ قَالَ أَنْفُخُوا حَتَّىٰ  
إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُوفَ أَفْرَغِ  
عَلَيْهِ قَطْرًا

١٣٧

<sup>130</sup> The word “the *husna*=”الحسنى” almost always means *Paradise from Allah*. However, in some cases it means: good deed, righteous work, excellent result.

<sup>131</sup> The word “مطلع” means the *place* (locus) of sunrise, i.e. not just “sunrise” *per se*.

<sup>132</sup> The word “لدن” is closer than “عند” as you can say: “عندِي مال و المَال لَيْسَ بِقِبْضَتِكِ الْآنِ” thus, which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See *اللسان*.

<sup>133</sup> The word “مفعول مطلق” is “خُبراً”= “absolute object,” so the qualifying “absolute” is prefixed. See *الراغب*

<sup>134</sup> The word “مكتن” in “مكتن” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكتن” *per se*.

<p>97. So they <sup>z</sup> couldn't<sup>135</sup> [to] mount it <sup>x</sup> and nor they <sup>z</sup> could for it<sup>x</sup> (make) <i>naqaban</i><sup>136</sup> (<i>absolute defile/gorge</i>).</p> <p>98. Said [he]: this (is) a mercy <sup>w</sup> from my Lord; so <i>edba</i> (<i>when/whereas</i>) my Lord's promise came, [He] made it <sup>x</sup> <i>dakkan</i> (<i>razed-smooth-even</i>); and [was] my Lord's promise a right.</p> <p>99. And We left some (of) them then-day surging in some; and (<i>bad been</i>) blown in the Horn; so We gathered them <i>jam'an</i><sup>137</sup> (<i>absolute gathering</i>).</p> <p>100. And We exhibited Hell <sup>w</sup> then-day for the unbelievers, <i>ardhan</i><sup>138</sup> (<i>absolute exhibiting</i>).</p> <p>101. Who <sup>r</sup> were <sup>w</sup> their eyes <sup>w</sup> in a cover <i>a'n</i> (<i>regarding</i>) My <i>thekre</i> (<i>Qur'an/remembrance/Hadeeth</i>) and they <sup>z</sup> were: not can they <sup>z</sup> (<i>have</i>) any hearing.<sup>139</sup></p> <p>102. Have then reckoned they <sup>z</sup> who <sup>r</sup> unbeliever they <sup>z</sup> to <i>yattakhetho</i><sup>140</sup> (<i>they <sup>z</sup> take and make</i>) My <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) of lesser than / without Me <i>aw'leyaa</i><sup>141</sup> (<i>guardians/allies</i>); verily We prepared Hell <sup>w</sup> for the unbelievers a <i>nozolan</i><sup>142</sup> (<i>hospitality-residence</i>).</p> <p>103. Let-say [you<sup>s</sup>]: do / can <i>ona'bbeo</i> ([we] <i>inform by piece-of-significant-and-availing-news</i>) you <sup>b</sup> by the <i>akhsareena</i> (<i>most losers</i>) (of) works.</p> <p>104. Who <sup>r</sup> swerved<sup>143</sup> they <sup>z</sup> their endeavor in the life <sup>w</sup> (of) the word <sup>w</sup> while they reckon verily they <i>yuhsenona</i> (<i>they <sup>z</sup> render meritorious-deeds/says ssun'an</i><sup>144</sup> (<i>crafting meritoriously</i>)).</p> <p>105. Those, who <sup>r</sup> unbeliever they <sup>z</sup> by their Lord's <i>Aya'te</i> <sup>w</sup> (<i>messages/signs</i>) and <i>lega'ehe</i> (<i>meeting with Him</i>); so their works <sup>x</sup> miscarried <sup>w</sup>; so not <i>nogeymo</i> ([We] <i>uphold</i>) for them The <i>Qeyamatey</i>'s <sup>w</sup> (<i>Judgment's</i>) Day <sup>x</sup> a weight.</p>	<p style="text-align: center;">فَمَا أَسْطَعُوا أَن يَظْهِرُوهُ وَمَا أَسْتَطَعُوا لَهُ دُنْقِيَا</p> <p style="text-align: center;">قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَاءً وَكَانَ وَعْدُ رَبِّي حَقًا</p> <p style="text-align: center;">* وَتَرَكَنَا بَعْضَهُمْ يَوْمَئِذٍ يَمْوِجُ فِي بَعْضٍ وَنُفَخَ فِي الصُّورِ فِيمَعْنَاهُمْ جَمِيعًا</p> <p style="text-align: center;">وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكُفَّارِينَ عَرْضًا</p> <p style="text-align: center;">الَّذِينَ كَانُوا أَعْيُهُمْ فِي غُطَاءٍ عَنْ ذَكْرِي وَكَانُوا لَا يَسْتَطِيغُونَ سَعْيًا</p> <p style="text-align: center;">أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَخَذُوا عِبَادِي مِنْ دُونِ أُولَائِءِ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكُفَّارِينَ تَرْلَا</p> <p style="text-align: center;">قُلْ هَلْ نَتَبَعُكُمْ بِالْأَخْسَرِينَ أَعْمَلُوا</p> <p style="text-align: center;">الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْخَيَاةِ الْأَلْدُجِيَا وَهُمْ تَحْسِبُونَ أَنَّهُمْ تَحْسِبُونَ صُنْعًا</p> <p style="text-align: center;">أُولَئِكَ الَّذِينَ كَفَرُوا بِعَايَاتِ رَبِّهِمْ وَلِقَائِهِ فَخَبَطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَرَبُّنا</p>
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<sup>135</sup> The word “اسطاعوا” is lesser in literal construct than “استطاعوا,” as it lacks a letter (ت). Also mounting the “dam” requires lesser effort than boring the embankment. Hence, for the “dam” =“اسطاعوا” and for embankment =“استطاعوا”

<sup>136</sup> The word “تفق” is “ مصدر سماعي ” = audible intensive noun, hence “absolutely” is prefixed to denote that.

<sup>137</sup> The word “جمع” is “مطلق” i.e. in the absolute sense, conveying the message and Allah know best, how amazing or an absolute gathering, as it is beyond human imagination in its nature.

<sup>138</sup> Ibid, only applying to “عرضًا”

<sup>139</sup> The word “سمعاً” is “مفعول مطلق” amounting to intensive noun, to indicate that “any” is prefixed to “hearing” to denote such intensity.

<sup>140</sup> The word “أخذ” from “أخذ” which is “افتعال” for “الأخذ” as stated in *لسان العرب*; therefore, “أخذ” is always taking and presuming some-thing about f what was taken. Thus, it is not just the mere taking.

<sup>141</sup> The word “أولياء” could also mean, among them: *protector, friend*.

<sup>142</sup> The word “نزل” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

<sup>143</sup> The word “ضل” has several meanings, among them: swerved, wasted, misled, forgot, wrongly-inclined.

<sup>144</sup> The word “صنعاً” rooted in “صنع” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. But the word “صنعاً” is the infinitive noun of the verb “صنع.” Thus, it means *assurance and certainty of crafting meritoriously*.

106. *Tha'leka (afar-that-it/ that)<sup>x</sup>* their requital (*is*) Hell<sup>w</sup> by what unbelieved they<sup>z</sup> and *ittakhatho*<sup>145</sup> (*they<sup>x</sup> took and made*) My *Aya'te*<sup>w</sup> (*messages/ signs/ proofs*) and messengers a jestingly.

ذَلِكَ جَرَأُهُمْ جَهَنَّمْ بِمَا كَفَرُوا  
وَأَخْنَدُوا إِيمَانِي وَرَسُولِ هُزُوا

107. Verily who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> for them were the *Ferdow'se*<sup>w146</sup> gardens<sup>w</sup> (*as*) *nuzolan* (*hospitality residence*).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَانَتْ لَهُمْ جَنَّتُ الْفَرْدَوْسِ نَزِلاً  
خَالِدِينَ فِيهَا لَا يَغْنُونَ عَنْهَا حَوْلًا

108. Immortals they<sup>z</sup> (*are*) in it<sup>w</sup> not *yabghona* (*earnestly quest they<sup>z</sup>*) *a'n* (*regarding*) it<sup>w</sup> a transfer.

109. Let-say [*you<sup>s</sup>*]: had / if the sea were<sup>147</sup> ink for my Lord's words<sup>w</sup> surely (*would have*) depleted the sea before that my Lord's words<sup>w</sup> deplete<sup>w</sup> and even if We came by its<sup>x</sup> like (*as*) a supply.

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لِكَلْمَتِ رَبِّي  
لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلْمَتُ  
رَبِّي وَلَوْ جَعَنَا بِمِثْلِهِ مَدَادًا

110. Let-say [*you<sup>s</sup>*]: verily only I am a human like you<sup>b</sup> (*being*) revealed<sup>148</sup> to me that only: your<sup>n</sup> *elaho* (*deity*) (*is*) *Elaho* (*Deity*) One; so whoever [he] [was] *yarjo* (*fearing/ hoping for*) his Lord's *lega'a* (*meeting with*), so surely let-work a righteous work [he] and let-not [he] partners (*deities*) by his Lord's worship an *abadan* (*a lone/ any-one*).

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْكُمْ يُوحَى إِلَيَّ  
أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ  
يَرْجُوا لِقاءَ رَبِّهِ فَلَيَعْمَلْ عَبْلًا  
صَلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
أَحَدًا

<sup>145</sup> The word “إَخْذَنْ” from “إِفْتَعَالْ” “الْإِخْذَانْ” which is “افتعال” see footnote 137 above

<sup>146</sup> The word “al-Ferdows” means: the highest and most excellent abode in Paradise.

<sup>147</sup> Yes, here “were” not “was,” as linguistically, in the English language, the reference is a *subjunctive presupposition*, hypothetical, not factual. Refer to the Usage Note of “if.”

<sup>148</sup> The word “يُوحِي” in “يُوحِي” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الْوَحِي” is fire or king. See *اللسان*.” +